

CHRISTIAN TELESCOPE.

VOL. I.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

|\$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, DECEMBER 25, 1824.

NO. 21.

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CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,
BY BARZILLAI CRANSTON,
No. 8, North Main-Street, near the Market.
Rev. DAVID PICKERING, Editor.

CALUMNY REFUTED.

REV. MR. PICKERING,

Sir: As the report which has been for some time past zealously circulated in this town and vicinity which represents you as having descended from the dignity of the *ministerial* character, and as having brought a stain upon the religion which we profess in common with you; and conscious that the report is circulating to your prejudice and to the injury of the cause of evangelical truth;—we request you to give publicity to all the facts in your possession, relative to the report, that the unpropitious influence which it has produced upon the publick mind, may thereby be counteracted.

By order of the Trustees of the First Universalist Society: SAMUEL YOUNG, 2d, Clerk.
Providence, Dec. 20th, 1824.

DEAR SIR AND BROTHER,

Although averse to giving publicity to any thing which might have a tendency to fix an odium upon an individual, or any particular class of men; I am nevertheless induced to comply with the request of the Trustees, for several reasons:

1st. The report which has been for some time past circulating in this region, prejudicial to my character, and injurious to the cause of truth, came from a gentleman who stands so high in the estimation of an enlightened publick, as for a time to forbid all doubt of its authenticity. 2d. This report has not only circulated through every part of this town, but has already found its way into the country, where, supported by the name of Doctor McAuley, the evil is likely to be perpetuated, unless counteracted by evidence of equal authority. 3d. Being in possession of the frank and candid acknowledgment of the Doctor himself, which, no doubt, will effectually remove the unhappy prejudice occasioned by the report, and induce our Universalist Brethren to think more favourably of him than they otherwise could; I cheerfully comply with your demand, in behalf of the Trustees of the First Universalist Society in this town. In doing this, an opportunity will be afforded me to vindicate the character of Rev. G. B. Lisher, on whom this report fixes the same odium, which it formerly cast on me.

Please accept the tender of my sincere acknowledgments to yourself and the Trustees, for the interest you are pleased to take in my personal welfare, and the prosperity of Zion's cause.

DAVID PICKERING.

SAMUEL YOUNG, 2d, Clerk of the Society.
Providence, Dec. 20th, 1824.

Providence, R. I. 9th Nov. 1824.

REV. SIR,

It would have been far more grateful to my feelings to have addressed you on those sublime subjects which relate to the interests of the Saviour's kingdom more directly; and which would have rendered this first communication to you, a welcome visiter. But when duty calls, obedience must be rendered, however painful in the discharge.

The high opinion I have been led to form of your talents, moral character, and christian feelings, renders the reflection that I cannot acquit you of a departure from the rules of charity, and of christian duty, a subject of sincere regret. That sacred Book of inspiration, from which you and I profess to derive a knowledge of our duty, as christians, solemnly commands us, saying—"Speak evil of no man." It appears, however, that notwithstanding the responsibility of your office and profession, you have violated this command, by reporting a story of scandal respecting me; and in which I am represented as acting a ridiculous and shameful part. The story, as related to me by Deacon Abner Kingman, and who has referred me to you as his author, is substantially the following:—"That some few years since, there was an awakening in the city of Hudson, N. Y. among the Presbyterians, and that a number of the Universalists gave up their sentiments of universalism, left the society, and joined the Presbyterians.—In consequence of this, the Universalists in that city became alarmed for the prosperity of their society, and sent to Boston, or to a place near Boston, for a preacher of their faith, by the name of Tainter, to come and render them assistance.—That he accordingly came—And while you were in Hudson, he attended an evening Lecture which you preached at the Presbyterian Meeting-house; sat in the aisle, took notes of the discourse, and the next day wrote you an anonymous letter, containing indecent language*—That he attended another meeting of yours, commenced taking notes again, but after a short time, put up his paper, hung down his head, and appeared to be convicted—That a few days after, he requested permission to go into the Presbyterian Meeting-house, and in a publick manner to renounce the doctrine of universal salvation—That this request was granted, and that I attended the meeting—That after the discourse was ended, and Mr. Tainter descended from the pulpit, I met him, and appeared very angry, and flourished my fist about his face and head, and used harsh language or indecent terms in addressing him."

This, Rev. Sir, is the substance of the story which is circulating in this town among professors of religion; and is reported in your name, in such a manner as to leave the impression that the facts, or what purports to be such, came within your own knowledge.

*Mr. Tainter was supposed to be the writer; and such proved to be the fact.

Nor is it clothed with the mildness in which you here behold it, in some particulars, at least, as it is currently reported from one to another.

To me, it is strange indeed, that such a story should have been reported by a man in your standing; a story so destitute of any foundation, and so far beneath the dignity of an eminent *divine*! You may possibly urge as an excuse, that the story was told you by some one else;—But your friends here, give *your authority*, and not that of a mere hearsay. Now, Rev. Sir, you must be aware that this report attaches no disgrace, in the estimation of the public, to any one of the persons represented, except myself. Mr. Tainter is exonerated by this story, at least in the estimation of the believers in endless misery, because he has renounced the doctrine of *universal salvation*! Therefore, all the scandal which this report gives birth to, of course falls on me. I should greatly underrate your powers of discernment, to suppose that you did not well understand the bearing and influence of this story, at the time you communicated it to Deacon Kingman. Appearances strongly indicate a design, prejudicial to my character. However trifling this may appear to those, who, in the height of their zeal, may brand the universalist's faith with the epithet of *heresy*; it is no less important to me that my character should stand fair, than it is to you, that your hard-earned reputation should be defended against unjust calumny: And as you have stepped forward as my *accuser*, and that without any just reason, I have a right to demand an acquittal from the charge at your hand; and a publick acquittal too, since you have rendered this scandal publick, by reporting the before mentioned story **TWO HUNDRED MILES** from the place of your residence!

The parts of this story on which I wish to offer for your consideration, one remark, are the following:

1. A number of the Universalists gave up their sentiments of Universalism, left the Society, and joined the Presbyterians.
2. That the Universalists sent for Mr. Tainter to come to Hudson.
3. That he renounced the doctrine of Universal salvation in a few days after hearing you preach.
4. That I attended the meeting when Mr. Tainter delivered his recantation discourse.
5. That I met him in a publick assembly, put my fist in, or near his face, and addressed him in angry or improper language.

These five statements are false in every feature.

None of the Universalists left the society in Hudson, during the religious excitement which has been mentioned.

The Universalists never sent for any preacher of the order, during the excitement: Nor did they, or myself, know of Mr. Tainter's intention to visit Hudson, until his arrival in the city.

Mr. Tainter did not renounce the doctrine of uni-

versal salvation till nearly *six months* after he heard you preach in Hudson; nor until he was discarded by the Universalists for his wickedness. I was not at the meeting when Mr. Tainter delivered his renunciation discourse; nor have I ever spoken to him from that moment, to the present time.

In closing this letter, I beg leave to ask you two questions:

1. At the time you reported the story which has called forth this letter, did you not know that Mr. Tainter had been propounded to become a member of the Presbyterian Church in Hudson, N. Y. and that he was rejected?

2. Had you not been apprized that his character had been published in a paper at New-York city, the "GOSPEL HERALD," which was extensively circulated?

I trust that you will duly weigh the subject of this letter, and if you think proper to reply, (and I confidently believe you will,) an opportunity is here presented of doing justice to one, who subscribes himself your *injured friend*, and well-wisher.

DAVID PICKERING.

REV. THOMAS McAULEY, D. D.

P. S.—I have submitted the statement of the story as contained in the preceding part of this letter, to Deacon Kingman; and he acknowledges the whole to be correct, except that which represents me as using harsh language in addressing Mr. Tainter:—But says, at the same time, that such an impression would be a natural inference, from what preceded, or words to the same effect.

D. P.

N. B.—Deacon KINGMAN wishes me to inform you that he did not come to me and relate this story, (*which he ought to have done, or never to have mentioned to any person, so disgraceful a tale,*) but told it to a friend of his, (Deacon PAINE,) and this friend told it to another, (Rev. Mr. WILSON,) and he to others; by which means I have been enabled to trace the slander thus far.

D. P.

—
New-York, 8th December, 1824.

REV. AND DEAR SIR,

Your letter of the 9th Nov. came to hand in due time. I regret that I have not been able to answer it sooner.

I have endeavoured to consider its numerous contents. The *only one*, of which, that claims my attention, is, the mentioning of the name of "Mr. Pickering," in connexion with the unpleasant scene which occurred in the church in Hudson, when Mr. Tainter preached his recantation sermon. This is the only one to which you have a right to call my attention, as it is the only one which relates to you. And I am very glad you have done so. For until I received your letter, I never doubted the accuracy of the information in relation to the name which I had received. But since I received your letter, I have made the necessary inquiries, and have seen and conversed with three gentlemen of good standing in Hudson, who were present at the occurrence of the unpleasant scene in the church immediately after Mr. Tainter's recantation sermon. And they agree in saying that there is a mistake in my information—"That it was *not* Mr. Pickering, but *another*

preacher, who was then assisting in the Universalist congregation, who acted the conspicuous part alluded to," and farther, that they do not know that you were present in the church at that sermon."

Thus, Sir, *I stand corrected, and am very sorry, that through mistake in the name, I should ever have uttered a single word that could in any way affect your feelings.*—I most honestly assure you, that I had no intention to injure you in any sense. You were not the *subject* of my conversation with Mr. Kingman.—*Mr. Tainter was the subject, and his change of sentiment and subsequent conduct*—and you were named through mistake, instead of the proper person, merely incidentally—not as of my own knowledge—(for I never meant to be understood as having been present at that time) but as having been so informed.—And I beg of you, Sir, to accept of my thanks for turning my attention to this mistake; and thus enabling me to correct it in others, being corrected by better information myself.

I shall send a copy of this letter to Mr. Kingman to-day, that he may make the correction as publick as he has made the mistake publick.

My dear Sir, it cannot have escaped your notice that we are all liable to make mistakes. Permit me to notice two instances. 1st. *I have never seen one page of the "Gospel Herald."* Nor have I seen any other publication in relation to Mr. Tainter. 2d. *Mr. Tainter never was "propounded to the church in Hudson."* He was a suspended member of a church in or near Boston, of which Dr. Morse was formerly pastor. He had been suspended for change of sentiment. On his changing back again, he was restored to good standing by that church—and from it he brought certificates of his standing to Hudson a few days previous to his final departure from that city. I could mention several other instances in point, which your letter suggests—but am persuaded they are unnecessary, as you will perceive that I have no disposition for controversy. I owed you this correction of my involuntary mistake—and thus freely give it to you—hoping that this plain, candid, and full explanation and correction, will be perfectly satisfactory to you.

I remain, with due consideration,

Your friend and servant,

T. McAULEY,

REV. MR. PICKERING.

REMARKS.

So far as respects myself, the above explanation and correction is perfectly satisfactory: And I take this opportunity to acknowledge, (and it is with great pleasure that I do it,) that the candour and frankness of Doctor McAuley, in answering to the subject of any complaint, has entirely restored the high opinion I formerly entertained of him.

There are a few particulars, however, in his letter, on which it is expedient to offer some remarks:

1. The Doctor appears to think, that to exonerate me from the charge of improper conduct at the memorable era of Mr. Tainter's recantation, is all I have a right to demand. In this, however, I beg leave to dissent from his opinion. Had he have exonerated me without shifting the odium of such in-

congruous deportment upon another, I should then have had no reason to subjoin any remarks: But, if in acquitting me, he only transfers the accusation to another, and a *Brother in the Ministry*, am I not bound by the ties of our common faith; by the law of brotherly kindness, to defend his injured character against the unjust aspersion, which is no more than merely transferred! It cannot escape the notice of the reader, that if I act with deference to the divine mandate, which bids me *love a brother*, I cannot be uninterested in the defence of his good name: And besides, the cause in which we are mutually engaged, is no less injured with, than it would have been without, the transfer of the charge in question. The odium still rests on an Universalist Minister; and the cause of universal grace suffers equally, as though the charge had been suffered to rest on me!

The Brother now implicated, is Rev. George B. Lisher. He was not at Hudson, as an *assistant in the Universalist congregation*, but simply there on a visit, soon after he commenced preaching. Nor was he guilty of the indecent conduct attributed to him in the charge under consideration. To show how totally destitute of truth this charge is, in relation to Mr. Lisher, the reader is referred to a correct statement of the facts as they occurred at the time; and which may be seen at the conclusion of these remarks.

2d. The Doctor's statement, that he did not give this relation *as of his own knowledge, but as having been so informed*, implicates Deacon Kingman, and others, who have said that he did not communicate it as a matter of *hearsay*, but as a series of facts which occurred in his presence: and such has been the impression upon the publick mind.

3d. The Doctor informs me that he has not seen any publication in relation to Mr. Tainter. He is therefore referred to the *Gospel Herald*, vol. ii. pages 241-246; and the *Boston Universalist Magazine*, vol. iii. pages 101, 102, 105, 106.

4th. He tells me that Mr. Tainter *was never propounded to the Presbyterian church in Hudson*. In this he may be correct; although I was informed by a member of that church that he had been *proposed and rejected*. I think, however, there is a mistake in the statement, that Mr. Tainter was "suspended for change of sentiment:" for he showed me a regular *dismissal* from the church in Charlestown, Mass. which was to go into full effect whenever he should be received as a member of any other church.

Lastly: From the time of Mr. Tainter's publick recantation, to that of his bringing "certificates of his standing, to the church" in Hudson, must have been about *eighteen months*. Although I do not attach much importance to this transaction, yet there appears to be some mystery in the case. That Mr. Tainter should have had a fair *dismissal* from Doctor Morse's church, which certainly implied that he stood fair in their estimation, and yet he should need to be restored by them, before he could be received in the church at Hudson! I should not be surprised if on farther inquiry, the Doctor should find that Mr. Tainter did make application to the church in Hudson, and that they did not think it proper to re-

ceive him at that time : it being about the same period in which a detailed statement of his conduct was given to the publick. We do not, however, doubt the fact, that he afterwards *received and presented* other credentials from the church in Charlestown ; which, it appears, was accomplished a few days before he left the city of Hudson.

I shall now take my leave of this subject, fervently hoping that I may not again have occasion to complain of any departure, on the part of my Brethren who differ from me in sentiment, from the wholesome rules prescribed by the law of charity, and christian equity. To this end, may all who take upon themselves the name of Christ, labour to keep a tongue of good report.

D. PICKERING.

From the Gospel Herald, printed in the city of New York, Nov. 10, 1821.

DEAR SIR—Through the medium of your paper I wish to communicate to the publick some few facts, which transpired in September last, in the city of Hudson, between the Rev. Mr. S. Dr. W. Mr. John Tainter, and myself. The reasons for making this communication are amply sufficient to justify this course. It is currently reported, in this part of the State, that the Rev. Hosea Ballou, of Boston, made a publick recantation of Universalism in Hudson, at the time above mentioned ; that I met him in the broad aisle, and threatened him with excommunication, and that which is tantamount to *endless misery*. The reporters being called upon for their testimony, resorted to common report, and averred that it was true, that one of the best and ablest advocates had renounced Universalism and embraced Calvinism. Mr. Tainter is, doubtless, the subject of this flagrant violation of honesty and truth. Of his character the publick will, probably, soon have a true statement ; this is not my business ; I must confine myself to a detail of facts which are connected with this circumstance.—Mr. T. made an appointment to make publick his recantation, on a Sunday evening, at the Presbyterian meeting in Hudson. I had a personal interview with him on the Saturday preceding ; I stated to him that I had been informed his *recantation* contained some scandalous assertions ; that he represented Universalism in a *worse light* than he possibly could *endless misery* ; that he called the preachers of Universalism *vagabonds, liars, profligates, and villains*. All this he plumply denied. I advised him, as a friend, to desist calumniating those who had treated him with friendship and christian affection. He told me he had not, and would not do it. Sunday evening arrived, and brought with it Mr. T. and his fulminations—I was present ; and no one can imagine my surprise, on hearing T. deliver the same *slanders* that I noticed to him the day preceding : I heard him through, and arose at the conclusion to undeceive the congregation. I did not, however, effect my object. I repaired to the broad aisle, where I met Mr. T. and the other gentlemen named : I gave Mr. T. my hand, and in a friendly manner inquired if he was in health ; I then begged the privilege of suggesting to him a few particulars relative to his fa-

mous "apology." I will relate the conversation as a dialogue.

T. (In an angry tone, and abrupt manner,) I will have nothing to do with you, Sir.

L. I have something to say to you, Sir.

Dr. W. (Interrupting,) I will have no difficulty in this house—I have authority here.

L. I do not intend any difficulty.

Dr. W. I shall prevent any and all conversation.

L. (Addressing T.) I was really gratified in hearing you unequivocally declare, (six or seven different times,) that you never was a believer of Universalism.

No reply.

L. I regretted very much to hear you *slander* a connexion of people.

No answer.

L. I lamented your depravity, and want of moral honesty, when I heard you represent, to this congregation, that you had the fellowship and countenance of the Universalists. You never had their fellowship—you well know that your application was rejected ; and on account of your character being morally bad.

No reply.

Rev. Mr. S. You had better go and do likewise.

L. Thank you, Sir. Mr. T. has confessed that he has committed *high-handed villany*, and the most *abominable and wicked crimes*. I cannot imitate his example, therefore must reject your advice.

I did not threaten Mr. T. with endless misery nor annihilation ; I merely told him that the publick would be made acquainted with his true character. This is a plain simple statement of facts, which actually occurred at the above place ; should any doubt it, there is testimony abundant.

Yours, &c.
Cooperstown, October 17, 1821.

G. B. L.

FOR THE CHRISTIAN TELESCOPE.

CHRISTMAS.

REV. SIR—The propriety of setting apart a portion of time every year on account of the birth of Christ, and as a season of religious rejoicing, is generally admitted among those professing the Christian religion. The objection sometimes urged against it, viz. that the exact time of the birth of Christ is not, and cannot be known, appears to me to be a trifling one indeed. Now, Sir, I believe all Christians allow that Christ was born at a time in the year, the season of which answers to our autumn, for we are informed the shepherds were tending their flocks on the plains of Bethlehem in Judea ; the difference of time cannot be great between that which is now observed and the actual time of his birth, and the climate in Judea, if duly considered, may not be very different on the 25th of Dec. from what our month of September usually is. How, Sir, can Christians excuse themselves for not attending at some season or other to celebrate the birth of Him from whom they derive their name, to meet together for thanksgiving and praise, and recount the mercies of a benevolent Creator, manifested in the birth, life, sufferings, death and resurrection of the Prince of Peace ; Him, who is made of God unto us wisdom and right-

eousness, and sanctification and redemption ? The glory and grandeur of the physical universe, seed-time and harvest, summer and winter, are calculated to raise the mind to that great and good Being, who formed and sustains them ; but these are of minor importance to the advent of the Saviour ; for at that time the celestial choristers sang "Glory to God in the highest, on earth peace and good will towards men !" and the angel said to the astonished shepherds on Bethlehem's plains, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." But if the preacher, instead of portraying the good will, the kindness and benevolence of our heavenly father, preaches the wrath and vengeance of God, how inconsistent with the occasion ! how opposed to the benevolent spirit of that religion designed for the christian to follow ! I cannot but indulge the hope that this day will be more attended to than it formerly has been in this place ; and the time will soon arrive, when the doors of all the places of worship will be thrown open, and when all the preachers will be heard with one accord exclaiming "Glory to God in the highest, on earth peace, and good will towards men," and when nothing contradictory to this will proceed out of their mouths.

"Unto you is born this day in the city of DAVID, a SAVIOR, which is CHRIST, the LORD ! Peace in Heaven, and Glory in the highest !"

APOLLOS.

☞ The Universalist Chapel will be opened for publick worship, this evening, and a discourse delivered on the birth of Christ.

☞ The exposition requested of the following words—"It is a fearful thing to fall into the hands of the living God"—is necessarily deferred until next week.

FOR THE CHRISTIAN TELESCOPE.

INVOCATION TO PEACE.

Sweet Peace ! I woo thee from thy blest abode,
Where nought can intervene 'twixt thee and God,
On high thou dwellest with the sons of light,
Diffusing round ineffable delight.

Descend to earth and rear thy temple mild,
And shew to man a Father reconcil'd ;
Convince the nations that their "God is Love,"
And all a Saviour's dying merits prove.

Dispel the clouds of false religious zeal ;
The doubting, fearing, wounded spirit heal,
Make Discord flee, restore the long-lost sight
Of those who grope in a dark mental night.

Make Superstition fall, no more to rise,
And Bigotry for ever close her eyes,
And with thee bring, Faith, Charity, and Hope,
All leaning on a Saviour for a prop.

Destroy sectarian names, sectarian pride,
And let partition walls no more divide ;
Bind christian hearts as with a three-fold cord,
Till all shall bow, and own their sovereign Lord.

ELIZA.

Providence, Dec. 11, 1824.

SELECTIONS.

BIRTH OF THE SAVIOUR.

No war nor battle's sound
Was heard the world around ;
No hostile chiefs to furious combat ran ;
But peaceful was the night,
In which the prince of light
His reign of peace upon the earth began.

The shepherds on the lawn,
Before the point of dawn,
In social circles sat ; while all around
The gentle fleecy brood,
Or cropp'd the flow'ry food,
Or slept, or sported on the verdant ground.

When lo ! with ravish'd ears,
Each swain delighted hears
Sweet music, offspring of no mortal hand ;
Divinely warbled voice,
Answ'ring the stringed noise,
With blissful rapture charm'd the list'ning ban

They saw a glorious light
Burst on their wond'ring sight,
Harping in solemn choir, in robes array'd,
The helmed cherubim,
And sworded seraphim,
Are seen in glitt'ring ranks, with wings display'd.

Sounds of so sweet a tone,
Before were never known,
But when of old the sons of morning sung
While God dispos'd in air
Each constellation fair,
And the well-balanc'd world on hinges hung.

Hail, hail, auspicious morn !
The Saviour Christ is born :
(Such was th' immortal seraph's song sublime.)
Glory to God in heav'n !
To man sweet peace be giv'n,
Sweet peace and friendship to the end of time !

PROGRESS OF LIBERAL PRINCIPLES.

We understand that the Dutch Reformed Church in this city have passed a resolution, that hereafter, persons wishing to leave them and join the Universalist Church shall be dismissed and recommended to it in the same manner as to any other christian church.

Christian Inquirer.

A USEFUL HINT.

A little leaven, or a few, not what they ought to be, getting into the church or society, soon *leaven the whole lump* or body ; and no christian denomination when once corrupted, has ever yet experienced a radical reform. If it be attempted by any, even of their own members, they consider them as disturbing the peace and harmony of the church, and set their faces against them for evil. Such was the conduct of the Jews towards the prophets—when their own brethren in religious fellowship bore testimony against their degeneracy, and attempted to reform them, they suffered death at their hands.

ORIGINAL ANECDOTE.

St. Paul a Calvinist Baptist !

A member of a Baptist Church in the town of G. lately asserted, in the hearing of a number of persons, that *St. PAUL* was a Calvinist Baptist. Should St. Paul, said he, arise from the dead, and preach in our meeting-house, no one knowing the man or his sentiments, and should the inquiry be made after meeting—“ What denomination was the preacher of ? the universal answer would be—he is a Baptist.” A lady, sitting by, thought that it would require as great a miracle to make a *Baptist* of *St. Paul*, as it would to raise him from the dead, and introduce him into the meeting-house in G. But, continued she, should St. Paul deliver a discourse in this place, and affirm from the pulpit, that “ God would have all men to be saved—that he would gather together all things in Christ ;” what denomination should you conclude he belonged to ? The Baptist not knowing these were Paul’s words, answered, “ Paul would know too well to preach such a licentious doctrine as that !” But suppose he should so preach, resumed the lady, what should you call him ? “ Why, I should say he was a despicable *Universalist* ; and if he so preached I should leave the house immediately !” The lady presented him with a Bible, opened to those places in Paul’s writings.—He looked at them and exclaimed, “ Ah ! you have got a *Universalist Bible*, which ought to be burned ; if you hear to such delusion as that, you must be forever miserable.” Comment is unnecessary.

Christian Intelligencer.

PRECIOUS CONFESION.

The following is an extract from the sentiments, delivered by the Rev. Dr. Burton at an association of the Congregational clergy, at Thetford, in the State of Vermont, and published by the Rev. Ignatius Thomson, who was present at the association. It may be depended upon as authentic :

“ The Calvinistic sentiments never will prevail till the colleges are under our influence—young men when they go to college generally have not formed their religious sentiments—we ought to have a president and instructors who have the address to instil the Calvinistic sentiments without the student’s being sensible of it—then nine out of ten, when they leave the college, will support the Calvinistic doctrines—they will go out into the world, and will have their influence in society—in this way we can get a better support without any law, than we ever had with.—And besides, when once all our colleges are under our influence, it will establish our sentiments and influence, so that we can manage the civil government as we please.”

Religious Inquirer.

THE BEST.

A firm *faith* is the best *divinity* :—a good *life* the best *philosophy* :—a clear *conscience* the best *law* :—*honesty* the best *policy* :—and *temperance* the best *medicine*.

We are happy to learn that Br. W. A. Drew has received and accepted an invitation, from the Universalist Society in Belfast, Me. to become their sta-

ted Pastor. May the Great Shepherd render their connexion a mutual and lasting blessing.—*Ch. Int.*

☞ The EDITOR of this paper expects to preach at Chepachet Meeting-house on Tuesday, 4th Jan. 1825, at 2 o'clock in the afternoon.

MARRIED,

In this town, on the 14th inst. Mr. Joseph S. Billings, to Miss Mary Tripp, of North-Providence.

In Smithfield, on Wednesday evening last, by Rev. Mr. Edes, Mr. Seth Adams, of this town, to Miss Susan Olney, daughter of Elisha Olney, Esq. of Smithfield.

In Medway, Mass. on Sunday evening, 12th inst. by Rev. Mr. Bailey, Mr. Thomas Munyan, of this town, to Miss Nabby Jones, daughter of Capt. S. Jones, of the former place.

DIED,

In this town, on the 16th inst. Mr. Joseph S. Billings, in the 34th year of his age. “ In the midst of life we are in death.”

On Tuesday morning last, Jacob, youngest son of Mr. Jacob B. Thurber, aged 17 months.

“ As the sweet flower, which scents the morn,
But withers in the rising day,
Thus lovely seem’d the infant’s dawn !
Thus swiftly fled its life away.

It died to sin, to wo, and care ;
Yet for a moment felt the rod ;
Then springing on the viewless air,
Spread its light wings and soar’d to God.”

On Saturday morning last, Rebecca, daughter of William R. Staples, Esq. aged 2 years.

FANCY JOB PRINTING.

BARZILLAI CRANSTON,

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